MEN AND MISSIONS

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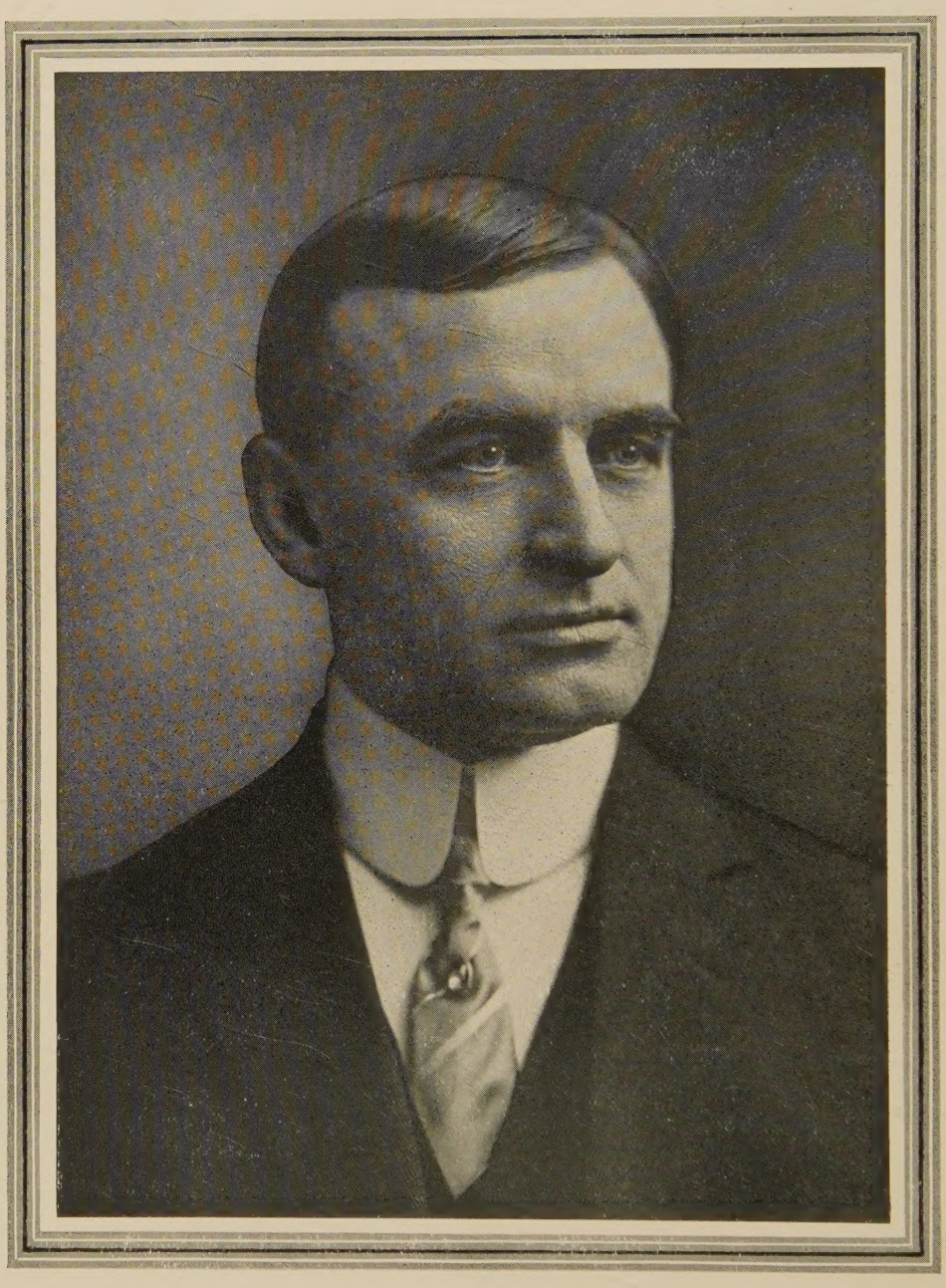

WILLIAM B. MILLAR

General Secretary Laymen's Missionary Movement

MEN AND MISSIONS
Vol. 7 NEW YORK, OCTOBER, 1915 No. 2

Editorial

The General Secretary

The Executive Committee of the Laymen's Missionary Movement held its first regular meeting of the season on September 28. All the reports concerning the National Campaign and other plans of the Movement were most encouraging, and the committee faces the future with fresh courage and hope. While it was recognized that the resignation of Mr. White was an unmeasured loss to the Movement, the committee reaffirmed in no uncertain way its faith in the mission of the Movement, and laid plans for the future with great confidence. The Executive Committee elected Mr. White as a member of the committee, and will thus have the invaluable aid of his counsel.

Mr. William B. Millar, who became joint general secretary with Mr. White in 1910, will continue as the general secretary, and a committee was appointed to confer with him as to any additions to the secretarial staff and any reassignments of work that may be deemed necessary and best for the future development of the work for which the Movement stands as the servant of the Church and the whole missionary cause.

Regarding Mr. Millar's preparation for the work of the Movement, we quote from an article which appeared in the November, 1910, issue of MEN AND MISSIONS.

"Mr. Millar is a native of Wisconsin, a graduate of Lawrence College. In the early days of his religious life he was led toward missionary service in Calcutta, but was unable to go there because of the ill health of a member of his family. He became general secretary of the Twenty-third Street Branch of the Young Men's Christian Association in New York, remaining there until 1895, when he joined the field department of the International Committee, having charge of the eastern section of the United States, a territory extending east of Pittsburgh and north of the Potomac River. On the breaking out of the war with Spain, in 1898, he took charge of the Association work for the army and navy. After the conclusion of the war it was determined to constitute this a permanent department, and Mr. Millar became its organizing and directing secretary. Beginning with nothing, there is now in this department permanent equipment and funds of over two millions of dollars, with about eighty secretaries and employed officers, and a work for both officers and enlisted men extending all over the world. In the development of this branch of the Association, Mr. Millar has made a number of trips abroad, has been around the world, and spent six months in one tour, during which he visited many mission stations, in the Far East particularly, having his early missionary interest thereby stirred and deepened.

"At the World's Convention at Barmen-Elberfeld the project of extending work for the army and navy upon a world basis was considered. Mr. Millar organized the conference there held, which was participated in by representatives of eighteen nations and he was made chairman of the committee appointed to further consider the matter. He had the initiative and guiding hand in the comprehensive work done for the Japanese army during the war with Russia, and which attracted the interested attention of the whole world."

Mr. Millar has had charge of the administrative side of the Laymen's Missionary Movement's work from the beginning of his term as general secretary. The Movement is extremely fortunate to have at its head as general secretary at this time a man with pronounced administrative ability as well as other conspicuous gifts. He will speak at many of the conventions during the autumn and will lead one of the teams after the holidays.

Mr. Millar has the confidence and loyal

support of the Executive Committee and the secretarial staff as he continues his service of guiding the Movement in its work of helping to bring the message of the living Christ to all mankind.

The Laymen's Bulletin

The second number of the *Laymen's Bulletin,* published by the Laymen's Missionary Movement in Great Britain and Ireland has just arrived in this country. To launch a new magazine for laymen in these troublous times is evidence of courage of a high order and an indication of renewed activity full of hope for the future of the Movement in Great Britain. The *Bulletin* is an attractively printed quarterly.

The second number is given over almost entirely to a report of an influential conference at Oxford attended by two hundred men from all over the British Isles. This conference did not take up the practical problems relating to the development of the Movement, but the Executive Committee met on the day following the conference to plan the campaign for the year. A handbook is being prepared for those interested in extending the influence of the Movement. A series of conferences will be held during the winter in different sections of the country.

MEN AND MISSIONS extends congratulations and good wishes to the new magazine and assures our laymen friends across the Atlantic of a keen interest in all progress made by the Laymen's Missionary Movement in Great Britain.

Volunteers for the National Campaign

The extraordinary activity in missionary circles this winter on account of the National Campaign is a challenge to the laymen of the churches to rally to the support of the mission boards and of the Laymen's Missionary Movement. One of the urgent problems ever with us is how to call out and utilize the latent energies of the Church. In the present campaign there is an appeal which should capture the imagination and command the service of strong men everywhere. On the human side the success of this special effort depends largely on the numbers and devotion of volunteer workers in the campaign.

Many thousands of men are needed now to form missionary committees in the local churches, or to vitalize those already in existence, so that through their activity every possible man shall be registered for the conventions. Announcements in the press or in the pulpit or the circulation of literature will not roll up the thousands of registrations needed if the national conscience is to be quickened in regard to our missionary obligations. Personal solicitation is the only adequate method of securing these results. The permanent power of the conventions in a multitude of churches will be proportionate to the number of men enlisted. An Episcopal church in a recent campaign registered one hundred and thirteen men. In the two weeks following the convention that congregation's financial policy was revolutionized and its outlook on the world immeasurably widened. The appeal is for enough volunteers in each congregation so that the message and spirit of the campaign may penetrate every part of the Church's life.

Volunteers in unprecedented numbers are needed to do deputation work outside their own local congregations, in other congregations, in the convention city and surrounding territory. These deputations are summoned to lay upon the hearts of men the needs of the world and draw together a great company, so that far and wide may ring out the call to service. Send to the Movement for a pamphlet entitled "Pointers for Deputation Speakers," for practical suggestions on how to do deputation work.

Certainly more needed and undoubtedly more difficult than either of the above calls is the appeal for volunteers to go out and enlist intercessors for the campaign. What a new and enriching experience it will be for laymen to arrange private conferences and interviews or address public meetings and enlist men for definite prayer for the campaign! That will be to share in the tolls and triumphs of the campaign in the most profound way. No volunteer activity will be so rewarding as this.

Volunteer now for one or all of these activities! Don't wait to be asked. There is a golden opportunity everywhere. Begin at once and keep at it until the work is done.

A Campaign Keynote

By William T. Ellis, LL.D.

Havoc has been wrought among stock speeches on missions by this world-war. Hundreds of proved and brilliant addresses have been "scrapped" by the inexorable hand of current history. Whether this is a calamity or not depends on the point of view; personally, I am not sorry to see all of us who attempt to make missionary addresses forced to find ever-fresh forms for the message which is as new as the latest edition of to-day's newspaper.

With old speeches demolished by the great guns of the world revolution, it behooves us to walk softly in going before the public with utterances which of necessity impinge upon current events. On what sure ground may the missionary speaker stand in this unstable hour? Is there a message that may be accepted as central and dominant by all who are called to speak in the approaching National Missionary Campaign? Beyond question, yes. Its phrasing will be various, but essentially the keynote of the campaign will be Worldism and Americanism. Every meeting will look in these two directions: toward all humanity and toward our own land.

If I were permitted to amplify my thought on the platform it would bear some such title as "A Plan for America Within the Purposes of God." The address would not be as abstruse or theological as the caption indicates. For the argument is as simple as it is bullet-proof. Every hard-headed layman will assent to its two propositions.

The first is that God's major designs are clear and undebatable, so far as they have been revealed and so far as they affect humanity. On highest authority we have it that God "loved the world." By all the turning and overturning of history He is pursuing the aim of the betterment of humanity. All mankind is dear to Him; and its welfare is precious in his sight. Even the present awful cataclysm, which is violently flinging together, in dramatic solidarity, the very ends of the earth, is a step toward a higher plane of world-brotherhood. The agonies of our bitter to-day are the birth-throes of a better to-morrow. Nothing is clearer than that throughout the course of all history the lot of the great mass of mankind has grown consistently better, and with steadily accelerated rapidity. We cannot know all the mind of God; but that "He maketh the wrath of man to praise Him" is a truth long since demonstrated. All things fall out for the furtherance of his beneficent purposes toward the race.

The second of the two truths for the great Missionary Campaign is that if our America would find a national life in consonance with this major purpose of God, she must be made a world-loving, man-ministering nation. The car of true national progress may run smoothly only on the track of the revealed will of the great God of nations. America is falling in with the divine purpose only to the extent that she is serving her time, in noblest ways. "America for the world" is the slogan of a patriotism that will prevail when all lesser objectives have proved their unsatisfactoriness. In this hour, it is clear, only an altruistic statesmanship can be successful. Except we serve, we perish.

The highest patriotism is identical with the missionary spirit. To serve the world is to save ourselves. We rise to our own greatest height when we endeavor to measure up to God's standard for us—which is the cross, emblem of world-redemption. Only as America, our vast, resourceful, materially prospered America, is energized by the spiritual purposes of God can she be delivered from the fate of other nations which have missed their mission in serving only themselves.

The keynote of missions for America is the keynote of the new day that is breaking just beyond the terrible night of war—man must follow God in loving and serving all the world.

ENLIST FOR WORLD SERVICE

CONVENTIONS IN 75 CITIES

THE POWER POINTS OF THE UNITED STATES

National Missionary Campaign

1915—1916

Convention Schedule

The dates starred (*) are Sundays

OCTOBER

Chicago, Ill.	14-17*
Buffalo, N. Y.	*17-20
Detroit, Mich.	21-24*
Pueblo, Colo.	*24-27
Pittsburgh, Pa.	*24-27
Denver, Colo.	27-29, 31*
Topeka, Kansas	*31-Nov. 3

NOVEMBER

Wichita, Kans.	3-5, 7*
Baltimore, Md.	4-7*
Philadelphia, Pa.	*7-10
Mitchell, S. Dak.	*7-10
Milwaukee, Wis.	11-14*
Portland, Me.	10-12, 14*
Boston, Mass.	*14-17
Cincinnati, Ohio	*14-17
Clarksburg, W. Va.	17-19
Wheeling, W. Va.	*28-Dec. 1

DECEMBER

Manchester, N. H.	1-3, 5*
St. Louis, Mo.	1-3, 5*
Cleveland, Ohio	*5-8
Albany, N. Y.	*5-8
Toledo, Ohio	9-12*

JANUARY

Houston, Texas	19-21, 23*
Duluth, Minn.	19-21, 23*
New Orleans, La.	*23-26
Minneapolis, Minn.	*23-26
St. Paul, Minn.	*23-26
Rochester, N. Y.	*23-26
Jackson, Miss.	26-28, 30*
Fargo, N. Dak.	26-28, 30*
Reading, Pa.	26-28, 30*
Waterbury, Conn.	*30-Feb. 2
Billings, Mont.	*30-Feb. 2
Birmingham, Ala.	*30-Feb. 2

FEBRUARY

Atlanta, Ga.	2-4, 6*
Butte, Mont.	2-4, 6*
Newark, N. J.	2-4, 6*
Spokane, Wash.	*6-9
Columbia, S. C.	*6-9
Seattle, Wash.	9-11, 13*
Dayton, Ohio	9-11, 13*
Tacoma, Wash.	9-11, 13*
Greensboro, N. C.	9-11, 13*
Portland, Ore.	*13-16
Davenport, Iowa	*13-16
Richmond, Va.	15-17
Sacramento, Cal.	16-18, 20*
Kansas City, Mo.	16-18, 20*
Lexington, Ky.	*20-23
San Francisco, Cal.	*20-23
Des Moines, Iowa.	*20-23
Nashville, Tenn.	23-25, 27*
Fresno, Cal.	23-25, 27*
Decatur, Ill.	23-25, 27*
Los Angeles, Cal.	*27-Mar. 1
Indianapolis, Ind.	*27-Mar. 1
Memphis, Tenn.	*27-Mar. 1

MARCH

Little Rock, Ark.	1-3, 5*
San Diego, Cal.	1-3, 5*
Columbus, Ohio	1-3, 5*
El Paso, Texas	*5-8
Oklahoma, Okla.	*5-8
Ft. Worth, Texas	8-10, 12*
Pittsfield, Mass.	*12-15
Worcester, Mass.	15-17, 19*
Harrisburg, Pa.	*19-22
Scranton, Pa.	22-24, 26*
Binghamton, N. Y.	*26-29
Syracuse, N. Y.	29-31, Apr. 2*

APRIL

New York, N. Y.	*9-12
Brooklyn, N. Y.	12-14, 16*

NATIONAL MISSIONARY CONGRESS

Washington, D. C. April 26-30*, 1916

The Prayer Life and the Convention

By F. B. Everitt

Executive Secretary for the Philadelphia Convention

One of the most significant things about all great religious movements to-day is their emphasis upon prayer. No great revivalist now begins his campaign without much preliminary prayer. The organization of prayer groups and meetings is a campaign in itself, and is usually the first work done. So the Laymen's Movement stresses prayer in all its plans. Without the prayer atmosphere, no message, however earnestly given, will reach the heart life.

To develop this preliminary part of the convention work may we suggest the following: Prepare a series of prayer topics for the month preceding the convention, to be used in the mid-week and Brotherhood meetings, and perhaps the Sunday-school. Announcement of the topics can be in the weekly church bulletin, or through some one person, always present at such a service, who shall ask for special prayer for the special topic, prefacing his request with some brief, salient facts about the subject. These facts can no doubt be secured from the several denominational boards. The topics are closely related and lead logically and easily up to the convention theme and purpose.

Why should not the prayer committees of our conventions adopt some such plan as this for all our conventions and so spread abroad some uniform prayer thought until this whole land is shaken with the mighty power of God's Spirit?

The suggested topics might be as follows:

First Week—The War and Missions; the persecutions in Asia; the bitter racial feelings. At home, the immigrant or new arrival in the city with his mingled feelings of hope and fear. All this to arouse the sympathies, an important first step psychologically.

Second Week—The breaking up of paganism; idols thrown away; old customs changed; a new world to many millions, expectancy abroad; the even of some new life. At home, the breaking up of home life, of the family altar, of old traditions. All this to arouse some curiosity, another important link psychologically.

Third Week—The awakening intellect of a large part of the race; the new educational movements in the Far East; Christian leadership now the crucial need. At home, the wide-spread welfare and community movements, falling into the hands, in many places, of non-church members; this for the purpose of emphasizing the thought that a new hour is striking for the human race, and what our part in this crisis hour should be.

Fourth Week—America's strategic position; the one great neutral power; free from the crushing burden of war debt; no serious entanglements here; she can give her time to uplift movements and Gospel enterprises. This strikes the patriotic nerve and increases interest in the needs just now.

Fifth Week—The men of America; God's choicest force; perhaps, his last; He has held them back until the wealth of the world is in their hands. All eyes turn toward American genius and leadership in almost every phase of life. The present call to men unique.

Sixth Week—Convention week; our opportunity is here; the Gospel told to every soul in this generation. Why not? We can, if we will.

Outlook for Some of the First Conventions

Pueblo

Harry B. Fisher, executive secretary, reports that he is in touch with the pastors of practically all the churches in Southern Colorado, and has received many lists of from 15 to 40 names of laymen from the pastors

of these churches. Registrations are beginning to come in. He says: "Men are talking the convention, men are planning for the convention, and we are sure of one of the largest and most helpful conventions of this order ever held in Southern Colorado."

Boston

On September 23 nearly two hundred registrations had been received, although the convention dates was nearly two months off. On that same date over seventeen hundred names of laymen who have been nominated to serve as registration committees in two hundred and fifty-five churches had already been received by the convention committee.

Manchester

The most significant fact about the preparations in Manchester is the following: In August, which is not the best time for reaching the ministers, a letter was sent out to all the pastors of the State asking for names of laymen with whom the question of attendance at the convention could be taken up. In response to this circular letter nine hundred and seventy-five names had been received on September 10, from one-half of the towns of the State.

Detroit

Prospects are good for the Detroit convention. Every church has been asked to send a large mailing list of its men, and all these are receiving letters and literature. Registration committees of from three to five men are being appointed in all the churches, with a chairman for each communion in Detroit, and a city chairman for those cities outside of Detroit.

A complimentary luncheon was given to all the clergy in Detroit, Windsor, Walkerville and Sandwich, September 13th. This was largely attended. Many registrations were received and pledges of loyal support given.

Invitations are being sent to about four hundred men who have been appointed on registration committees in the churches of Detroit, to attend a complimentary dinner October 1. At this dinner reports will be received on registrations secured, and efforts will be put forth to inspire the members of the committees to get "every man in every church."

Arrangements are being made to send "one hundred men to one hundred centers" on Sunday afternoon, October 3, to address mass meetings of men in deputation work for the convention.

The executive secretary, F. B. Bachelor, has as his guests at luncheon once a week and sometimes oftener, the church-news reporters. All the newspapers of Detroit are giving generous space to the convention plans.

Preparations for the Boston Convention

Outline for a Four Weeks' Campaign of Education and Enlistment

I. *Time,* Nov. 14-Dec. 12, 1915.

II. Campaign to be carried on simultaneously in all churches of Boston Convention District.

III. *Object,* the Education and Enlistment of Laymen in the world-wide task of the Church, which includes: (1) the local community; (2) America; (3) the world outside of America.

IV. *Educational Plan:*

(1) The largest possible number of men from your church at the convention.

(2) Sermons on successive Sundays with subjects such as (a) The World Task; (b) American Missionary Problems; (c) World Brotherhood, a Challenge to Prayer; (d) Our Available Resources.

(3) Mid-week services.

(4) Sunday-school.

(5) Help of outside speakers at one or more of above services.

(6) Bible class of special group of men organized to study Doughty's "Call of the World" or "Efficiency Points."

(7) The training at three or four meetings of a group of men for the Enlistment Canvass, mentioned in the following paragraphs. This might be combined with (6).

(8) The sending of the distribution of literature, especially the *sending of one leaflet a week to every*

constituent, the subjects being the same as those mentioned in (1).

V. *Enlistment Plan:*

(1) On Sunday, December 12th, known as "Enlistment Sunday," a company of men, after a commissioning service in the morning, to go out, two by two, and visit the congregation (unless it be thought best to visit the men alone.)

(2) In all churches the aim of the visiting will be the enlistment of members of the church, congregation and Sunday-school in a more definite and more active relationship of the Church and its world-wide task. Specifically, they will be asked for one or more of the following things: (a) a regular church attendance; (b) church membership; (c) Sunday-school or Bible class attendance; (d) an interest in missions; (e) community service; (f) other Christian activities which a given church will want to include; (g) in churches where the fiscal year makes it convenient or where there has never been a thorough every-member financial canvass, the securing of subscriptions for both home expenses and missions will be included. This will not be found to detract from the other objects, but goes naturally hand in hand with them.

VI. *Advantages and Results.*

You will perhaps be able to do a piece of work with your men which you have long been wanting to do, because (1) the convention will invigorate a group of men who will help you to put the work through; (2) you will be engaged in the effort at the same time with many other churches; (3) an unusual amount of experienced outside help will be at your disposal.

Get "Progressive Team Work," an eight-page leaflet, which tells how one church carried out this plan, or for further particulars, write to Boston Laymen's Convention Committee, Ford Building, Boston.

Registering Church Officers

The Second Presbyterian Church of Evanston had a meeting of its session, and reported next day that every member of that session had paid the registration fee; that they intended to enlist every member of the board of deacons and every member of the board of trustees, and that they were arranging to have every man in the congregation not enrolled invited to join this group of leaders at the great conclave in Medinah Temple, October 14 to 17. The following morning it was reported that all the members of the board of deacons and board of trustees, seen to date, had agreed to the proposition.

Preparations for the Buffalo Convention

The Buffalo convention, Oct. 17-20, will inaugurate the national campaign in the East. Elmwood Music Hall, accommodating 4,000, has been secured for the meetings. The convention headquarters opened on September 2 in the Central Young Men's Christian Association which has been placed at the disposal of the convention free of charge. Generous publicity has been promised the convention by the press of the city. The convention area will include the eight counties of Western New York, Allegany, Cattaraugus, Chautauqua, Erie, Niagara, Wyoming, Genesee and Orleans, and five counties of Northwestern Pennsylvania. An entire page of publicity matter concerning the convention has gone out to 75 or 100 papers in this area.

On September 12, Mr. E. S. Sloat, representing the Presbyterian General Assembly's "Every Member Plan" enlisted the interest of the Presbyterian missionary organizations in Buffalo, and Dr. Fred B. Fisher, general secretary of the Methodist Episcopal Laymen's Missionary Movement lined up the Methodist forces. St. Andrew's Brotherhood which represents a large number of Episcopal churches in and about Buffalo has already promised its hearty support of the convention. The Young Men's Christian Association, the Buffalo Church Federation, the Baptist Ministers' Association of Buffalo, and the local Methodist district conference have taken formal action and are heartily co-operating. The leaders of the Baraca and Philathea Unions for the city and of the Woman's Baptist Foreign Mission Committee for Buffalo with a large number of individuals have promised co-operation. Registrations have already been secured

from a number of the most influential Christian leaders of the city. The real active lining up of delegates began September 28, when a luncheon was held to which all the ministers of the city and a layman from each church were invited.

Campaign Jottings

There is every indication that the poster will prove to be a great factor in advertising the campaign and announcing the conventions. The first six convention cities, from Chicago to Wichita, have ordered a total of 1,800 of the large paper posters and 2,400 of the cards. Facsimiles of the posters are being used on letter-heads and envelopes, on circulars, in the religious journals and newspapers.

So great is the demand for the campaign folder and the prayer leaflet that the movement had printed three editions of each up to September 25.

A new piece of literature in the form of a single sheet leaflet, 3½ x 6½ inches, suitable for general distribution to men and for enclosure in correspondence, is in preparation. On one side there is to be a reproduction of the poster in two colors and on the other reasons why a man should be a delegate to a convention.

Convention Hall Decorations

No auditorium or hall where any convention of the National Missionary Campaign is held, need be without appropriate decorations. The Laymen's Missionary Movement has secured sets of flags of the lands where Christian missions are carried on and of the countries which furnish the missionaries. These flags are available for rental at a nominal price, to convention committees desiring them. It is expected that the plan of renting these sets of flags will prove most satisfactory, especially in cities where it is not easy to obtain flags of foreign lands.

There are twenty flags in a set; two, the United States and the Christian, are larger than the others, being 3 x 5 feet in dimensions, and have been made of this size so that they may be grouped together as a center of the decorations. The other flags measure 2¼ x 4 feet and are of the following countries:

China, Japan, Korea, Burmah, Persia, Siam, Turkey, The Congo, Brazil, Argentina, Chile, Mexico, Holland, Cuba, Great Britain, France, Germany, Belgium.

Effectively displayed, combined with draped bunting and the mottoes which the Laymen's Missionary Movement has provided for the conventions, there may be formed an appropriate scheme of decoration and a significant setting for a gathering of men who have met to consider the missionary enterprise. Convention committees desiring particulars about the rental of a set of flags should communicate with the Laymen's Missionary Movement, 1 Madison Avenue, New York.

Executive Secretaries

The executive secretaries for the conventions prior to January 1 are given below. In cases where the address is not that of the city in which they are to organize a convention, it means that they have not yet arrived on the ground and opened headquarters:

Chicago	Oct. 14-17	H. B. Dickson, 19 So. LaSalle St., Chicago, Ill.
Buffalo	" 17-20	H. F. Laflamme, Central Y. M. C. A., Buffalo, N.Y.
Detroit	" 21-24	F. B. Bachelor, 1604 Kresge Bldg., Detroit, Mich.
Pittsburgh	" 24-27	E. L. McCreery, Room 1211, First Nat'l Bank Bldg., Pittsburgh, Pa.
Pueblo	" 24-27	H. B. Fisher, Y. M. C. A., Pueblo, Col.
Denver	" 27-29, 31	C. M. Keeler, Auditorium Hotel, Denver, Col.
Topeka	" 31-Nov. 3	Benjamin Starr, 918 Kansas Ave., Topeka, Kansas.
Wichita	Nov. 3- 5, 7	Clifford L. Pierce, Y. M. C. A., Wichita, Kansas.
Baltimore	" 3- 5, 7	David H. Brown, 902 Fidelity Bldg., Baltimore, Md.
Philadelphia	Nov. 7-10	F. B. Everitt, Central Y. M. C. A., Philadelphia, Pa.
Mitchell	" 7-10	Elmer Yelton, care S. E. Morris, Western Nat'l Bank, Mitchell, S. D.
Milwaukee	" 11-14	Wilbur L. Clapp, Y. M. C. A., Milwaukee, Wis.
Portland, Me.	" 10-12, 14	Y. M. C. A., Portland, Me.
Boston	" 14-17	C. C. Merrill, Ford Bldg., Boston, Mass.
Cincinnati	" 14-17	Frederick L. Fagley, 1223 First Ave., Cincinnati, O.
Clarksburg, W. Va.	" 17-19	Wheeler Boggess, Union Bank Bldg., Clarksburg, W. Va.
Wheeling	" 28-Dec. 1	E. L. McCreery, Room 1211, First Nat'l Bank Bldg., Pittsburgh, Pa.
Manchester	Dec. 1- 3, 5	H. B. Dickson, 19 So. LaSalle St., Chicago, Ill.
St. Louis	" 1- 3, 5	Clair E. Ames, 623 New Bank of Commerce Bldg., St. Louis, Mo.
Cleveland	" 5- 8	E. R. Wright, 1223 Scofield Bldg., Cleveland, O. Benjamin Starr, 918 Kansas Ave., Topeka, Kansas.
Albany	" 5- 8	H. F. Laflamme, Central Y. M. C. A., Buffalo, N. Y.
Toledo	" 9-12	F. B. Bachelor, 1604 Kresge Bldg., Detroit, Mich.

Convention Speakers

Personnel of the Teams and Sketches of the Men

Three teams of speakers will be required to carry out the convention programs in the National Campaign. Teams A and B have been organized and will have charge of conventions in the North, starting in October. These teams will continue in service throughout the entire period of the convention schedule, a strenuous campaign of speaking for nearly six months, with a break of about a month in December and January. Team C is the designation of the group of speakers who will visit the conventions in the Southern States beginning in January. The organization of this team will not be complete until November.

The names of the men given below are an assurance that every aspect of the great question of missions will be discussed by men who are authorities on the subject. While not all the speakers who will appear at the conventions have yet been secured, more than sixty men have already promised to participate in the programs. This does not include the team for the Southern conventions nor the one hundred or more missionaries, secretaries and laymen who will give a part or all of their time to enlisting the men of the various communions before the conventions or who will have charge of conservation and extension work after the conventions are over. A few of the men will be with the teams continuously, others for varying periods.

The impressive list follows:

F. A. Agar, Bishop L. P. Anderson, Clyde B. Armitage, L. C. Barnes, J. L. Barton, Bishop J. W. Bashford, Samuel Z. Batten, R. L. Breed, Geo. H. Brewer, A. J. Brown, Daniel Burghalter, Hugh L. Burleson, Charles E. Burton, Joseph W. Cochran, Stephen J. Corey, A. E. Cory, James A. Crowther, R. A. Doan, W. E. Doughty, D. Brewer Eddy, George Sherwood Eddy, Wm. T. Ellis, Fred B. Fisher, Wm. H. Foulkes, W. E. Geil, Geo. L. Gelwicks, S. D. Gordon, E. W. Halford, J. R. Harding, Bishop J. C. Hartzell, Frank A. Horne, A. A. Hyde, George Innes, H. S. Johnson, W. C. Johnston, George Heber Jones, Bishop L. L. Kinsolving, J. C. Kunzmann, Bishop Arthur S. Lloyd, Cleland B. McAfee, J. E. McAfee, Silas McBee, Neal McClanahan, Bishop W. F. McDowell, James McNaughton, W. B. Millar, W. G. A. Millar, W. F. Mitchell, Thomas Moody, John M. Moore, John R. Mott, J. W. Padelford, C. H. Patton, E. M. Poteat, Fred B. Smith, Robert E. Speer, James M. Speers, E. A. Steiner, Bishop Homer C. Stuntz, Herman Swartz, Franklin W. Sweet, Rudolph Teusler, Bishop N. S. Thomas, B. M. Tipple, Worth M. Tippy, C. G. Trumbull, Harry Ward, Bishop F. W. Warne, J. Campbell White, Warren H. Wilson, John W. Wood.

TEAM "A"

J. Campbell White, president of the College of Wooster, former general secretary of the Laymen's Missionary Movement, is the leader of Team "A."

Fred B. Fisher

Dr. Fred B. Fisher will be associated with Mr. White in the leadership of this team. Dr. Fisher was for some time a missionary in India, but is now general secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church. He is the author of "The Way to Win," a new book on successful methods in the local church, published the present autumn. It was Dr. Fisher's enthusiastic leadership which brought to pass the National Convention of Methodist men at Indianapolis in 1913, the New England Convention at Boston in November, 1914, and the Ohio Convention at Columbus in March, 1915. For six years Dr. Fisher has organized and conducted conventions, conferences and institutes under the direction of the Laymen's Missionary Movement of the Methodist Church.

Bishop L. L. Kinsolving

The official title of Rt. Rev. Lucien L. Kinsolving, D.D., is Bishop of Southern Brazil, but all of that great republic is his field. Bishop Kinsolving is one of the most eloquent speakers in the Episcopal Church and presents the challenge of South Amer-

ARTHUR J BROWN
CHARLES G TRUMBULL
JOHN M MOORE
E. W. HALFORD
J. CAMPBELL WHITE
TEAM LEADER
CHARLES E BURTON
LUCIEN L KINSOLVING
FRED B FISHER
JAMES Mc NAUGHTON
SOME OF THE MEN OF TEAM -A-

ica in a way that men remember. He is a native of Virginia and his attention was directed to South America when he was a seminary student. His work in Brazil was started in 1889, and he has since been continuously engaged in mission work in that country.

Charles G. Trumbull

For twelve years Charles G. Trumbull has been editor of the *Sunday School Times* of Philadelphia, taking this responsible place upon the death of his father, Dr. H. Clay Trumbull. Mr. Trumbull's work on the *Sunday School Times* has not only brought him into touch with the Sunday-school world and the mission fields, but has given him a knowledge of the religious movements of to-day, and of the leaders in those movements, that few men have had the opportunity to obtain. Recently Mr. Trumbull entered into a new religious experience, and he will tell of this experience at the conventions.

The writings of Mr. Trumbull in the field of spiritual life and work, personal life problems, and Bible study, are very widely read. He is the author of "A Pilgrimage to Jerusalem," "Taking Men Alive," "Men Who Dared," "Messages for the Morning Watch," and other books.

Lt.-Col. Elijah W. Halford

Lt.-Col. Elijah W. Halford, a prominent Methodist layman, has for years been a leading advocate of missions. He is Vice-Chairman of the Executive Committee of the Laymen's Missionary Movement (interdenominational) and holds the same office in the Laymen's Missionary Movement of the Methodist Church. Possessing a magnetic personality, and being a fascinating speaker, Col. Halford makes many personal friends as well as many converts to the missionary cause.

When a young man, Col. Halford engaged in newspaper work and was editor of the Indianapolis *Journal* and founder and editor of the Chicago *Inter-Ocean*. From 1889 to 1893 he was private secretary to Benjamin Harrison, President of the United States. Then he became paymaster in the United States Army. Colonel Halford knows missions from a very close personal observation and participation. During his residence in the Philippines, 1901 to 1903, he was chairman of the Evangelical Alliance there and took an active part in the administration of the missionary work in the islands. Since his retirement from active service in the army he has devoted the greater part of his time to the missionary cause, and is in constant demand for addresses on missions and on the obligation of men to devote service and substance to the extension of the Kingdom.

Rev. John M. Moore, D.D.

Dr. John M. Moore is secretary of the Department of Missionary Education of the Northern Baptist Convention. He is a native of Pennsylvania, a graduate of Crozer Theological Seminary, Chester, Pa., and served pastorates at Wilkinsburg, Pa., and Chicago. While in the latter city he was called to his present responsible position. Dr. Moore is one of the most conspicuous of the younger leaders of missionary education in this country.

Bishop Homer C. Stuntz

Homer Clyde Stuntz, made a Bishop by the General Conference of the Methodist Church in 1912, has the supervision of all the Methodist work on the continent of South America. His episcopal residence is Buenos Ayres, Argentina. Bishop Stuntz was a missionary in India for nine years; superintendent of Methodist Missions in the Philippines for four years, and a secretary of the Methodist Board of Foreign Missions five years. From observation and experience he knows missionary work and its results thoroughly. Having returned from South America he is able to speak with authority on conditions there. He will speak at the Chicago Convention and at a series on Team "B" after his return from the Congress on Christian Work in Latin America in Panama in February.

Rev. Daniel Burghalter, D.D.

Daniel Burghalter, D.D., is field secretary of the Board of Foreign Missions of the Reformed Church in the United States. He possesses a qualification of special value in his church, that of being able to use either the German or the English language fluently in preaching or speaking. He is a farmer's son, born on the edge of the Limberlost Swamp in Indiana. Graduating

from Heidelberg Theological Seminary, Tiffin, Ohio, in 1895, he became a home missionary of the Reformed Church in Ohio, and subsequently a pastor in the same State. From 1901 to 1903 he was editor of the *Christian World,* and in 1911 was called to his present position.

Rev. James P. McNaughton

Rev. James P. McNaughton is one of the best-known missionaries of the American Board in Turkey, having served nearly thirty years in that country. He has been in charge of the evangelistic work in the district of Smyrna and also at Brousa, the ancient capital of Turkey. In recent years he has been principal of a large high school of six hundred boys at Bardezag in Asia Minor, not far from Constantinople.

Mr. McNaughton is a Canadian, and when Turkey went into the war he was arrested by the Turkish forces and taken into the interior where he was interned. By the exercise of rare tact and shrewdness he persuaded the officials to allow him to come to this country. No man living is better fitted to speak of the general political and religious conditions in the Turkish Empire. He is also conversant with the Moslem problem throughout the world.

Mr. McNaughton is a graduate of Queen's College, Toronto, and Union Theological Seminary, New York.

Dr. Rudolph B. Teusler

Dr. Rudolph B. Teusler is recognized as one of the foremost foreign surgeons in the Far East. Fifteen years ago, when a young physician, he was sent by the Board of Missions of the Episcopal Church to undertake medical work in Tokyo. To-day St. Luke's Hospital, with eighty beds, well equipped, open to everyone, irrespective of creed or nationality, is the result of his work. The building of the hospital received a great impetus because of a gift of $25,000 from the Emperor. Dr. Teusler is considered one of the most influential men in Tokyo. He is in the United States for the winter, and will speak in connection with many of the conventions of the National Missionary Campaign.

TEAM "B"

W. E. Doughty, educational secretary of the Laymen's Missionary Movement, will have general charge of Team "B."

Frederick A. Agar

Associated with Mr. Doughty, as a leader of Team "B," is Frederick A. Agar, at one time medical missionary in Central Africa. He was obliged to return home on account of illness, and after recovery spent a number of years in pastoral work, and as superintendent of missions in the West for the Baptist Home Mission Society. He is now field secretary of the Baptist United Missionary Campaign. For the last few years he has traveled widely throughout the country, holding efficiency conferences and organizing many churches for the carrying out of a worthy missionary program.

Rev. Harry F. Ward

Rev. Harry F. Ward, Professor of Social Service in the School of Theology of Boston University, is one of the leading authorities of the United States on social questions. In addition to being secretary of the Methodist Federation for Social Service he is associate secretary of the commission on Church and Social Service of the Federal Council of the Churches of Christ in America. Mr. Ward was for thirteen years a pastor in Chicago, for ten years in institutional churches in down-town and industrial neighborhoods of that city. He has written several books on the subject to which he is devoting his life. His latest books, just from the press, are "Social Evangelism" and a course of studies in social religion under the title of "Poverty and Wealth."

Wm. Edgar Geil

Dr. Geil is a layman, a world traveler, explorer and lecturer of international fame. He has had the opportunity to observe the results of mission work in nearly all parts of the non-Christian world and knows the conditions surrounding many non-Christian and pagan peoples untouched by Christianity. Since he graduated from Lafayette College in 1890, he has visited more than fifty countries, several of them a number of times. In his travels he has had many adventures. He was the first traveler to go up the Yangtse on a native gun boat, and has probably seen more savage

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BISHOP F. W. WARNE
SOME OF THE MEN OF TEAM ~B~

and pagan tribes than any other explorer of modern times. Dr. Geil has a most thrilling and interesting message. Two of his most widely read books are "A Yankee on the Yangtse" and "The Great Wall of China."

Rev. George H. Brewer

Rev. George H. Brewer is superintendent of missions in the Republic of Mexico for the American Baptist Home Missionary Society. Last year he had supervision also of work for the Baptist Church among the Spanish-speaking peoples of Central America, Arizona and California. Mr. Brewer is a native of Indiana and served as pastor of Baptist churches in Iowa from 1894 to 1898, when he became state superintendent of the New Mexico Baptist Convention. He was appointed to his present position in 1907.

Cornelius H. Patton, D.D.

Cornelius H. Patton, corresponding secretary of the American Board of Commissioners for Foreign Missions, has been an outstanding figure among missionary leaders for many years. He served as pastor in several important Congregational churches prior to being called to be corresponding secretary of the American Board in 1904. Dr. Patton has paid many visits to the mission fields and speaks with the authority of an expert on the many phases of the subject of missions. He will speak in about fifteen conventions.

Present-Day Developments

A Fresh Challenge to World Evengelization

By Charles R. Watson

A strange yet persistent feeling, which amounts almost to a conviction, obtains in Christian circles, and even among many non-Christians, that we are living in times of peculiar significance. This feeling finds expression in utterances which represent us as standing "at the cross-roads of history."

In his book, "Christianity in the Modern World," D. S. Cairns points out that the historians of early Christianity were accustomed to prove that the great movements of history converged on the place and the time when the Son of God appeared among men, so that the historical developments of each of the great peoples of those times—Greece and Rome and Israel—were as scaffolding for the divine plan which unfolded in the Incarnation. Then he adds, "But surely, if God has so acted once in history, He has done it again and again, whenever any great and momentous crisis in the progress of that same Gospel has drawn near. The same great Power controls the courses of the world's higher thought, as rules the secular life of men. The Divine Providence and the Divine Grace labor together in the life of the nations, and all Christians know that they labor together for the progress of the individual soul."

It is such a view of history that justifies us in finding in present-day developments "great voices" that speak to us of the redemptive purposes of God in Christ Jesus.

I. POLITICAL UPHEAVAL

Of present-day developments, those that perhaps are the most striking in their appeal to the Church to complete her task of world evangelization are *those which lie within the political sphere.*

The Chinese Republic

The revolution in China stands out as one of the most amazing movements that history has recorded. That the past year has witnessed a steady, conservative reaction from some of the more progressive

tendencies which characterized this great nation during its overthrow of the old dynasty does not detract from the wonderful record which China established for itself when it became a republic. Nor is the significance of that change in relation to the Kingdom of God growing less. Dr. Arthur H. Smith declares that the outlook for missions was never brighter. We are told that "almost every mission records a larger number of pupils in its schools, greater interest and open-mindedness amongst the people as regards the Christian message, and an increasing number of baptisms." In Shansi, the educational officials recently offered the entire charge of the public school system in eight counties with a population of four millions to the American Board of Commissioners for Foreign Missions, full liberty being granted to teach Christianity. Where in past history has the Christian Church found political movements contributing so richly or on so large a scale to its spiritual opportunity?

Shifting Control in Moslem Lands

Most striking also is the dissolution of Moslem political power. Is not God speaking in the crumbling of Islam's temporal power? What are the facts? Perhaps we are thinking only of recent events, but the events of our day have their rootage in processes of disintegration that began a hundred years ago. Even eighty-five years ago Mohammedanism hung like a pall over Southeastern Europe and over the whole of Western Asia and Northern Africa. But the processes of disintegration were under way. Eighty-five years ago Greece got free from the Turkish yoke. That same year, France reached over into Africa and took possession of Algiers, thus driving a wedge into that solid front of Moslem political power in North Africa. The same year, also, Servia secured her freedom from Turkish political domination. Then a generation passed, in which the processes of disintegration continued to work in silence, their results not appearing. But in 1861 Rumania, which is commanding our interest in these days, declared her independence from Turkey. Seventeen years more elapse, and then the Treaty of San Stefano fixes in the records of the nations that Bulgaria shall be recognized as autonomous, that Rumania's claim to independence shall be accepted, that Servia and Montenegro shall also be recognized as independent nations. We do well to remember that all this territory was formerly a part of the Turkish Empire. A few months later an autonomous government was given to Eastern Rumelia. Cyprus, too, was withdrawn from the Empire of Turkey, and became a province administered by Great Britain. Three more years pass, and Tunisia comes under the power of France, whose authority long since has extended beyond the limits of the one city of Algiers to the great Hinterland of Algeria. The next year sees Great Britain march into the Valley of the Nile to put down the Arabi rebellion and to govern that country in the name of the nations of Europe. Fifteen years elapse, and to the Island of Crete is given an autonomous government, and it is thus withdrawn from Turkish misrule. Now the processes of disintegration seem to become accelerated, for in two years war breaks out between Italy and Turkey, and in 1899, Tripoli, with its great areas of habitable and of desert land, becomes a possession of Italy. The same year Morocco becomes a French protectorate by the agreement of the nations of Europe. Six years later Turkey herself, realizing her desperate condition, undertakes a revolution to see whether by this means she may not save her national life.

Now we come to the events of recent months. A British protectorate has been declared over Egypt and throughout the Egyptian Sudan. No longer is England's tenure of Egypt to be regarded as temporary. She is no longer there as Egypt's housekeeper. She is there with sovereign rights. In this, every true lover of Egypt rejoices. Nor is this all. Turkey, defeated by Italy, almost pushed off the map of Europe by the Balkan war, is now apparently making her last stand in defense of her place among the nations. We need not commit ourselves to taking sides in the European war; entirely aside from any question as to who may ultimately be victorious in Eastern Europe, the influence and leadership, if not also the independence and integrity of Moslem Turkey are already doomed. The long delayed decrees of Providence are being executed, for over Moslem political rule everywhere the words may be read, "*Mene, Mene, Tekel, Upharsin.*" "Thou art weighed in the balances and art found wanting; thy kingdom is divided."

But let no false inference be drawn from these events. The overthrow of Moslem political power does not mean the dissolution of Islam's religious power. On the contrary, the followers of the Crescent are certain merely to turn from the unreliable defenses of the sword to those more scientific entrenchments of a rationalistic creed. Lord Cromer's portrait of the modern Moslem, whose faith is frankly agnostic and who is morally a derelict, is likely to become the description of Moslems everywhere. But meanwhile, this period of transition spells opportunity. The loosening of the rivets which have bound Islam throughout centuries affords an unparalleled opportunity to the Christian Church to carry the Gospel to the Moslem world. Here, as elsewhere, political upheaval constitutes a fresh challenge to world evangelization.

II. SPIRITUAL REVOLUTIONS

In an altogether different sphere, however, is there not a similar challenge to world evangelization? May we not find that challenge *in the present-day manifestations of the Holy Spirit's quickening and regenerating activities?*

The Old Testament prophets conceived of the Almighty as having selected, in his Divine wisdom, times and periods when He wrought with signal power and rapidity for the forwarding of his gracious plans. Certainly every student of history has noted periods when at least the results of the Divine energy manifest themselves more clearly and startlingly than at other times. With all due regard to those earlier periods, when the dramatic experiences of certain great missionary characters and the Church's unfamiliarity with heathen conditions cast a glamor over the work that was done, we may yet assert, without fear of contradiction, that in no age of the Church's history have the results of missionary efforts been so far-reaching, so phenomenal, as in our present day.

Increasing Numbers

If we apply the numerical test and examine the number of converts that are being won to Christ annually, is there not a challenge to keep in touch with the Almighty as He works with his Holy Spirit upon the hearts of men? Before me is the record of an important mission in Northern India which has reached the sixtieth year of its history. This mission's ingatherings during the last seven years have equalled the ingatherings of the preceding fifty-three years. Nor is such a record exceptional; rather it is typical of the period of grace which is ours to-day in missionary work in India. In China, the first convert of the Protestant missionary movement was baptized in 1814. Twenty years later there were only three converts. Eight years later there were but six. Within the past decade and a half, however, the Christian Church in China has leaped from a membership of 100,000 to over 300,000. What are such facts and figures but a manifestation of the active personal presence and leadership of our Lord, so that the words spoken nineteen centuries ago concerning the privilege of those who witnessed his incarnation may be used to express the privilege of those who to-day witness his presence and power in the working of his Holy Spirit, "Blessed are the eyes which see the things which ye see, for I say unto you, that many prophets and kings have desired to see the things which ye see and saw them not."

A Growing Interest in Christianity

Nor is this era of spiritual quickening to be measured only by the number of actual converts. Behind these is a great army of those whose interest is turning them inquiringly to the Gospel. The manifestation of interest in Christianity among the official classes in China is something unprecedented. At Hong Kong an opera house seating 1,500 persons was filled three times in succession with fresh and eager audiences wanting to hear the Christian message. At Amoy, in spite of a difficult testing of their interest by a requirement that those desiring tickets should register their names at a designated place, 8,000 fulfilled the requirement and sought admittance to Gospel meetings conducted for the official classes by Mr. George Sherwood Eddy and others. In India the mass movement into the Christian Church continues unabated, and the problems of this opportunity continue to overwhelm the missions of India whose forces are wholly unequal to the burden laid upon them. Rajah Sir Harnam Singh is said to count this movement as one of the most significant in its possibilities for the revolutionizing of the life of all India. When God by his spirit is working on so stupendous a scale, is it time to halt

our missionary advances or even to be satisfied with commonplace achievements? In Laos there is a growing movement of interest in Christianity, resulting from the work done by the medical missionaries during a wide-spread epidemic. In Egypt more Moslem enquirers are reported than in any other year of an entire century of missionary effort. In Java, Dutch missionaries are achieving results among Mohammedans which a few years ago would have been deemed incredible. Already there are 24,000 converts. The significance of these facts lies not in the number of converts gained, but in the development of a religious interest which has triumphed over some of the most difficult obstacles that exist in the religious, social and intellectual spheres.

Social Awakening

To numerical results and growing interest in Christianity is to be added the significance of that increased influence which Christianity is having upon the social life of communities which it has touched. When our Lord was here upon earth, his gracious ministries extended apparently to many who never became his followers. It was as if the banishment of suffering and sorrow were the passion of his life. So with his Gospel to-day on the lips and in the lives of his followers. Far beyond the circle of the Christian community reach the uplifting influences of the Gospel; social wrongs become condemned and a new social consciousness is brought into being. Buddhist temple scandals outraged the religious feelings even of non-Christians, and Japan is laying new claim to the leadership of the Far East by making the moral uplift of its people a matter of governmental concern and of official conference with the religious leaders of the nation. In China public opinion is banishing the opium traffic, and already fourteen of the twenty-two provinces are entirely free. The reproach to Western civilization may be inferred when by contrast it is noted that in the foreign settlement in Shanghai the opium dens have risen from 87 to 663 since 1900. In Moslem lands it is Moslem voices that are now being raised to protest against Islam's degradation of woman. Witness the cutting criticisms of the Islamic social system which were voiced by the late Kasim Bey Amir. In India thousands now clamor for the education and elevation of woman and for some mitigation of the evils and harshness of the caste system. When such leaders as the Dewan of Travancore stand out boldly for social reform, it requires no great prophet to assert that a new day is dawning in Southern Asia. If such far-reaching changes are the result of the Church's present imperfect and partial heralding of the Gospel, how mighty is the challenge to fulfil Christ's commission and carry forward world evangelization to its completion!

III. NEW IDEALS AND STANDARDS

A third appeal and challenge comes to us *in the appearance of certain missionary ideals and conceptions* which in recent years have won a place in the life and thought of the Church. We recall in our college days a powerful reply to a notable attack upon the Student Volunteer Movement because of its rallying cry, "The Evangelization of the World in This Generation." In those days the missionary ideals and conceptions of which we are speaking were just beginning to make their appearance in the life and thought of the Church. And so novel and so fantastic did those conceptions seem that men were found within the Christian camp and even within the missionary camp who opposed them and criticized them.

The missionary ideals and conceptions of which we speak relate to the actual accomplishment of the task of evangelizing the world. Can the world be evangelized? So recently as twenty years ago few dared to answer, "Yes, the thing can be done." It seemed presumptuous to imagine that the day would ever arrive when the Church could come to her Lord, as her Lord came to his Father, and say, "I have finished the work which Thou gavest me to do." It seemed presumptuous to think that with reference to the task of evangelization the Church might come to a place, perhaps a Calvary, where she could cry out with reference to her task what our own Lord cried out with reference to his, "It is finished." Men had thought of the work of evangelization as going on more or less endlessly, at least throughout unmeasured periods of time; and because there was no time fixed in the Church's ideals for the finishing of the task, that work of evangelization became a

work which could be indefinitely postponed and endlessly extended.

Now all that is changed. New ideals and conceptions have emerged. If these ideals are not yet being lived up to, at least they are admitted. The Student Volunteer Movement is no longer regarded as a visionary movement. Its leaders and those of the Laymen's Missionary Movement are not counted as unbalanced when they advocate the evangelization of the world in this generation. The foreign missionary agencies of America have taken up for serious study the implications of these ideals, and have asked their missionaries to tell them what would be required, humanly speaking, if they were to accomplish the evangelization of their fields in this generation. The World Missionary Conference of Edinburg in 1910 appointed a commission to survey the world with a view to ascertaining how much of the task had been accomplished and how much remained to be done. The commission was designated "Commission One, On Carrying the Gospel to All the Non-Christian World." In its "Findings" was the following note of urgency:

"This is a decisive hour for Christian missions. The call of Providence to all our Lord's disciples, of whatever ecclesiastical connection, is direct and urgent to undertake without delay the task of carrying the Gospel to all the non-Christian world. It is high time to face this duty and with serious purpose to discharge it. The opportunity is inspiring; the responsibility is undeniable. The Gospel is all-inclusive in its scope, and we are convinced that there never was a time more favorable for united, courageous and prayerful action to make the universality of the Gospel ideal a practical reality in the history of the Church."

Standing in the presence of these new missionary ideals and conceptions we ask, "Is God speaking?" If so, what does He say? Is He not simply repeating to us in the missionary sphere that homely exhortation which every secular enterprise accepts, "Do it now." Is He not saying, "Yes, carry this Gospel to every part of the non-Christian world and do it in this generation. *You* will not be able to do it in the next generation, for you will be gone; dead men cannot preach. *They* will not be able to receive it in the next generation, for they too will be gone; dead men cannot hear. Do it now."

This ideal is no commonplace thought. It throbs with life and power. Business men who had thought the missionary enterprise hopeless because endless are drawn to the enterprise with new interest now that its execution is given a time limit. The ideal of taking up the task in so aggressive and comprehensive a way that it will some day be finished, captures and holds men's imaginations. To come to an end with the work of evangelization as Christ came to the end with his work of atonement gives a new definiteness and reality to the processes of world redemption. Picture as you may the program of God and portray for yourself what is to happen when world evangelization is accomplished, this fact remains clear: our Lord's commission gains a new power and glory when we really accept it from Him that the thing can be done and that the task can be finished. But to have an ideal and then to decline to follow it or even to delay and trifle with its obligations is to incur responsibility and guilt such as no generation can afford to assume. One of the first penalties of disobedience is the forfeiting of all knowledge of the will of God. Unobeyed, the heavenly vision will pass. We are driven therefore by the compulsions of our present-day ideals to discharge in this our day our responsibility for world evangelization.

IV. THE CHALLENGE OF THE GREAT WAR

A fourth challenge to renewed loyalty to our Lord's last commission is that which comes to us out of *the present struggle in Europe.* The most tragic feature of our present-day world is the war in Europe, and we cannot ignore it. The ferocity of the conflict, the scale upon which this war is being waged, the appalling loss of life which is involved, the tangled skein of underlying motives—these all have overwhelmed the Christian conscience in the West and many feel that civilization has wholly lost its bearings. Yet is there not here one of the most solemn challenges to the Christian Church to fulfil her world-wide task?

Nineteen centuries ago Christ issued his call and commission to his followers to live for the whole world. We have not done it. Our horizons have been narrow. Within the narrower circles of national life we have sought to apply the Gospel of Christ. While there remain great areas of business

life, of social life and of industrial life, in which we have applied the Gospel of our Lord far too little, yet in large measure within each of the so-called Christian nations the Gospel has come with its redeeming and uplifting power. But we have been satisfied to live within these narrower national horizons. We have not responded to our Lord's call, now centuries old, to world-wide thinking and living and loving. In the wider horizons of international life there have not yet been set up even the commonplace provisions which the Gospel long ago introduced within the national spheres, for the adjustment of differences and disagreements within a nation's life, and for the promotion of sympathy and co-operation between its several areas. Thus it is that there has been recourse to arms and the sorrow and bloodshed of international war have come upon us.

In another sense, however, this war is also a challenge to obedience. It has raised new standards of devotion and loyalty. When national allegiance has commanded life and money on so lavish a scale as we have witnessed in this war, it is no longer going to be possible to speak of loyalty to Christ without insisting on new measures of devotion in the Christian's obedience to his commands. The warring nations have each resolved to fight until they win. They purpose to see the war through. Recently Great Britain made out her national budget for war expenses, and she refused to foot up the total, putting in a nominal amount of £5,000. What did it mean? It meant that she was giving a blank check to her military leaders to draw upon the national treasury for whatever might be needed to see the war through. According to a statement issued by the United States Department of Commerce, the war loans aggregated $10,750,000,000 at the close of the first year of the conflict. Is nothing to parallel this in the Church's spiritual warfare? Shall its standards of expenditure be in terms of fixed and limited budgets and never in terms of an actual completion of the task? A careful calculation of the financial requirements of the foreign missionary enterprise has resulted in an appeal for a quadrupling of our present missionary budgets. Yet if the advancement of America's foreign missionary budget from $15,000,000 to $60,000,000 is found to be inadequate, new estimates will have to be made out commensurate with the need, for the goal is none other than the completion of the task. If the quadrupling of the present foreign missionary force from America of less than 10,000 does not suffice to carry the enterprise through to its fulfilment, then new drafts must be made. Up to August 1, 1915, the casuality lists of the warring nations, according to a tabulation of the New York *Independent,* were said to have reached the stupendous figures of 5,155,000, of whom 2,408,000 were reported killed. If life is poured out so freely for national defense and for earthly thrones, shall we do less for a Divine Lord and an eternal Kingdom?

The Supreme Motive

But is not the supreme present-day challenge to world evangelization something altogether other than any of these things that have been mentioned? Higher than the appeal of Divine providence that we can trace in the political history of our times, greater than the claim of unprecedented operations of Divine grace accompanying our missionary efforts to-day, more compelling than the requirement of the lofty standard of present missionary ideals and more insistent than all teachings of the present war in Europe—above all these considerations, yet growing out of them also, is this supreme motive for "finishing the task": *Personal allegiance to a personal Lord.* This is his task. Its completion has been his passion and his purpose across the nineteen centuries that intervene since He first gave the Great Commission. For his sake we are to bring this work to its fulfilment. But some one says, "This, however, is no present-day consideration for world evangelization. This reason has existed throughout the centuries of the Christian era." That is true; but it is also true that perhaps never since that early century in which He was on earth and men knew Him in the flesh—since those early days, never until now has it been possible so truly to characterize the Christian movement as a movement of simple allegiance to Jesus Christ. To this conception of Christianity men are returning to-day, wearied by the complexities of doctrinal controversy and by the perplexing discussions of divergent duties. Faith grows simpler and clearer and stronger when it centers in a Person. Life's duties become

plainer and more attractive when they are the commands of a living Lord.

"A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

And in this deeper, more personal relationship to Jesus Christ, men find their supreme constraint to finishing the task which He so dearly loved, and in which He invested his life even unto Calvary. The movements of history and the gracious operations of the Holy Spirit, the higher missionary standards and the lessons of these days of war, find their deepest significance only as in them and through them and back of them we see One whose appearance is like unto the Son of God, and whom we hear saying, "Behold I have set before thee a door opened."

Co-operation of the Communions in the Campaign

In no other nation-wide missionary campaign have the different communions laid better or more complete plans for participation than in this present campaign. To the plans for conservation, especially, careful attention has been given with the determination to turn into channels of activity the impulses which thousands of men will receive at the conventions.

Following are summaries of the co-operative plans of several communions:

Methodist Episcopal

By Fred B. Fisher

[Owing to an unfortunate combination of circumstances the following statement regarding the co-operation of the Methodist Episcopal forces in the campaign was omitted from the September number of MEN AND MISSIONS. The Methodist Laymen's Missionary Movement was the first to definitely outline its program of co-operation, and it is not too much to say that this proved a source of inspiration to practically every other denomination. These plans have been developed until they cover every conference, district, and local church in the denomination, not only in convention centers, but in practically every part of the United States.—EDITOR.]

Whatever force there may be in the connectionalism of the Methodist Episcopal Church is pledged and enlisted for the National Missionary Campaign.

The bishops have accommodated the dates of the annual conferences to the convention schedule, so far as possible, and

FRED B. FISHER

some of the bishops will give most of their time to the public work of the campaign. The Board of Foreign Missions has recalled a number of its ablest leaders from their fields and will use these and others now on furlough. The Board of Home Missions and Church Extension is putting the strength of its city department into the work, and the other boards are arranging

their plans so that the entire task of Methodism will be worthily presented to the denominational conferences in the several conventions. The Laymen's Missionary Movement is devoting its major attention to the whole of the campaign—the interdenominational and the special communion features alike. The Commission on Finance, through its field staff, will be in full co-operation with the other agencies of the church.

The thousands of pastors in the territory of the convention cities have been made acquainted with the campaign through the printed page and by personal conferences. The bishops in the several residential areas have given the heartiest endorsement, and the four hundred and more district superintendents have had the responsibility of the campaign laid upon them. The church press is giving generous space to publicity features, and the Laymen's Missionary Movement is issuing a hand-book on methods for the local church that will give specific information to pastors, to official members, and to the delegates who will be in the conventions, that will secure not only the largest attendance and interest, but make certain that the largest results are realized from this nation-wide movement. A training conference for all who are to be engaged in any feature of the campaign was held on September 22-26.

The Methodist Episcopal Church is praying and working that the power of God may be revealed in most impressive terms to and through his Church by reason of this second trans-continental visitation of the Laymen's Missionary Movement. It is intended that Methodists shall not only have full share in the vision and inspiration of the conventions, but see to it that the vision and the inspiration are conserved and maintained for the practical every-day, every-week, every-year routine of church life and service.

Methodist Training Conference

Seventy-six men, including seven bishops, eight board secretaries and about forty missionaries assembled at the North End Hotel, Ocean Grove, from all parts of the United States and the mission field on September 22-26, for five days of prayer, conference and training preparatory to the campaign. This spells efficiency. Not all the bishops and officials remained throughout the five days, but practically all of the forty and more missionaries and board secretaries, who are to be members of the teams, gave themselves unreservedly morning, noon and night to instruction and training.

At the conclusion of the conference the members were organized into teams and assigned in such a way that practically every convention city will have four Methodist missionaries working in the Methodist churches for four weeks preceding the convention, enrolling delegates and preparing for conservation.

Following the convention the same team, or another group of specialists, will remain in the city to conserve and organize the results of the convention. These teams will be equipped with literature, charts, and in some cases with lantern slides and other picture materials.

The main points of emphasis at Ocean Grove were: (1) The primary necessity of enrolling men in the conventions—hence the four weeks of preliminary work by four men in every city; (2) the conservation of results, and (3) laying deep foundations of vital faith and prayer as fundamental to an effective conservation work.

Other points of emphasis included the missionary educational program in the local church—the development of the new financial or every-member canvass plan, and the note of prayer and missionary evangelism that should dominate all, bringing new spiritual power into the church and community.

Reformed Church in the United States

By William E. Lampe

The Reformed Church in the United States is making the work of the Laymen's Missionary Movement central in its plans for the year. The denominational Movement is calling together fifteen hundred of its strongest and most influential men from all sections of the Church in a national congress in November. After they have spent three days together these men will go out from that great meeting to bring other thousands with them into the interdenominational conventions of the National Missionary Campaign.

WILLIAM E. LAMPE

The mission boards and the Laymen's Missionary Movement, as well as the United Missionary and Stewardship Committee, which represents all the benevolent interests of the denomination, have taken action heartily endorsing the campaign and all will actively participate in it. Dr. Daniel Burghalter, one of the field secretaries of the Board of Foreign Missions, and William E. Lampe, General Secretary of the Laymen's Missionary Movement, will give all their time to the campaign from the middle of November until the closing congress at Washington next April.

The Reformed Church is fortunate in having capable men and committees in charge of this work in the twenty-six convention cities and centers where it has congregations. There are records of more than three thousand men who have attended these conventions in former years, and it is hoped that several times that number will attend the conventions this year and hear the message of this campaign.

Congregational Conference in Chicago

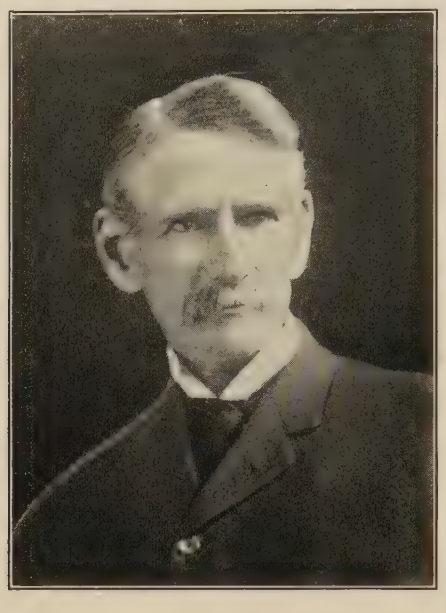
The Congregationalists held a training conference in Chicago September 16 and 17 at the Chicago Beach Hotel for the members of their visitation teams. The conference was under the direction of Secretary Breed, who was assisted by Secretaries C. E. Burton and H. F. Swartz, of the Home Board, and D. Brewer Eddy and Edward Lincoln Smith, of the Foreign Board. The missionaries present included A. B. De Haan, of Pangchwang; F. P. Beach, of Foochow; E. C. Partridge, of Sivas; F. F. Goodsell, of Marash; Arthur McBridge, of Sholapur; C. H. Burr, of Ahmednager; A. R. Mather, appointee to Africa, and L. H. Stafford to Albania. The homeland missionaries present included Rev. Philip E. Bauer, of Nome; Rev. Geo. P. Waldron and Rev. Neil P. MaQuarrie, of Florida, and Rev. P. D. Vassileff, of Ellis Island. Other missionaries representing the home boards will be enrolled later, and an adjourned session of the conference will probably be held in New Haven at the close of the National Council.

The effort of the conference leaders was to disclose to the various members of the teams every thought, plan and bit of information in their possession concerning this campaign. The teams will go out two by two, a home and a foreign man in each team, visiting the churches and conducting a personal canvass to secure the attendance of Congregational laymen in the various conventions. During the convention and the denominational conference these teams will be in attendance and on the alert to promote the success of the meetings. After the convention they will tarry for a certain period in each center seeking to conserve the effects of the convention for churches and mission boards.

Great emphasis was laid in the conference upon the spiritual element in this entire campaign, and upon the blessings that will accrue to the churches if men can be brought into touch with it. There was detailed discussion of the apportionment plan, the every-member canvass and the various points in an adequate missionary policy for every church. The teams will promote these methods, and so help in the steady flow of contributions from the churches in years to come.

An interesting event in connection with this conference was a banquet for two hundred Chicago laymen held at the Lincoln Inn Thursday evening and addresses by

members of the conference. Mr. Frank Kimball presided. The heat was intense, and coats were generally discarded. Much enthusiasm for the opening convention in Chicago was shown by this large body of men.



C. F. REID

Methodist Episcopal Church, South

By C. F. Reid.

The Board of Missions and the Laymen's Missionary Movement of the Methodist Church, South, have from the first been in full sympathy with the Laymen's Missionary Campaign and have been in the front rank of the Southern churches in the matter of co-operation. The practical results in our denomination of these conventions have, in our opinion, entirely justified the efforts that we have put forth.

In the campaign of 1915-16, we are purposing to furnish a man from the secretarial staff or one of our returned missionaries for team work at the Southern conventions. We shall write a personal letter to all our presiding elders, our pastors, our conference, district and charge leaders, urging them to attend the conventions, to publish the dates and facts of the conventions, and to secure the attendance of as large a number of our people as possible. We shall make an effort to promote denominational conferences in connection with the conventions and shall urge our people to carry into immediate practise the lessons of the conventions.

Disciples of Christ

By Stephen J. Corey.

The Disciples of Christ will co-operate in every way possible in the coming campaign of the Laymen's Missionary Movement. We feel that this is a very timely undertaking and fraught with great consequences for the churches. We are seriously handicapped this year in providing leaders to help in the campaign. Our Men and Millions Movement campaign is in full blast, and this fall and winter will be an especially important period in the development of this movement among our people. Almost every available secretary and missionary will need to be used in the carrying out of our plans for this movement. However, one of the chief points of emphasis in this campaign aside from the large gifts and men and women for the fields is the emphasis of the every-member canvass and proper missionary methods in every church. This part of the campaign will be

STEPHEN J. COREY

articulated with the Laymen's Missionary Movement in every way possible.

We shall use every means we can to organize the local forces under good leader-

ship in the cities that are to be visited in the Laymen's campaign. Some of us will personally attend every convention possible and help when desired on the program and in the rallying of our own denominational groups. We are planning as strong a follow-up campaign as possible both in the way of personal visitation and the circulation of literature.

Lutheran

Several of the Lutheran Synods are co-operating with the Laymen's Missionary Movement in the campaign, in some cases, however, in an unofficial way. In convention cities where Lutherans are strongest, this great church will be represented on a team of speakers and will in other ways participate in the effort, and in the plans for conservation.

Presbyterian Leaders Preparing for the Conventions

Three conferences have been held by the leaders of the Presbyterian Church in the U. S. A. in preparation for the part they are to take in the National Missionary Campaign.

At Lake Geneva, the latter part of July, the conference was fortunate in having present Mr. James M. Speers, the chairman of the Laymen's Missionary Movement, who is an elder in the Central Presbyterian Church of Montclair, N. J., and a member of the Presbyterian Board of Foreign Missions; Dr. W. S. Marquis, and Rev. Cleland B. McAfee, D.D., of McCormick Seminary, Chicago. Aggressive measures were concerted at this conference, with a view to pushing the campaign in the Presbyterian churches, especially in the Central West.

At Lake Winona, Indiana, in August, a similar conference was held under the leadership of Dr. Wm. S. Marquis, Western representative of the Presbyterian United Movement; those present represented a wide area.

At Atlantic City, N. J., September 15, a group of fifty representatives of all the boards of the Presbyterian Church and chairmen and members of the United Committees in the synods and presbyteries of the East, met under the chairmanship of the Moderator of the General Assembly, Dr. J. Ross Stevenson. In connection with this conference the Assembly's Committee for the Every-Member Plan gave most careful consideration to planning for the effective carrying out of the Presbyterian part in the National Missionary Campaign. Arrangements were completed for the employment of two special representatives to devote their entire time to this work, Mr. Edson Stanley Sloat assisting Mr. David McConaughy, the Eastern representative, and Mr. H. M. Rossiter assisting Dr. Wm. S. Marquis, the Western representative of the Presbyterian United Movement. Plans are well under way for conducting a conference of the Presbyterian United Movement in each of the conventions and for furnishing speakers for the main program. Special efforts are being made to secure the active co-operation of Presbyterian Brotherhoods, and all the Presbyterian boards are co-operating in working up and following up the conventions, both for the promotion of the every-member plan and for the enlistment of support for specific needs in connection with the entire work of the Church.

The National Missionary Campaign—
How Can Presbyterian Men Help to Promote It?

By James M. Speers

The purpose of this campaign, in which conventions will be held in about seventy-five of the principal cities throughout the country, briefly stated is:

First. To bring to the men of this land, particularly to those who profess to be followers of Jesus Christ, a new vision of the unspeakable sin and sorrow and suffering and superstition of the world; in other words, to bring to men a new vision of the world's need of the Gospel.

Second. To create a new and compelling conviction among men of their obligation to give to these needy ones the Gospel of

Jesus Christ, of which they have been made trustees.

Third. To emphasize the wonderful present-day opportunities for the proclamation of the Gospel. In America and in practically every non-Christian nation men are reaching out appealing hands asking us who have it to give unto those who are perishing for lack of it, the Bread of Life.

Fourth. To consider ways and means by which men may worthily discharge their great obligation.

Finally, to consider along the foregoing ways and means for the better promotion of the great cause of home missions and the work of the home church in all its varied activities.

How then can Presbyterian men help in the promotion of such a campaign?

First. By promptly acquainting themselves with the place and date of the convention nearest to them, and by planning to attend it and registering at once.

Second. By personal appeal, correspondence or otherwise seek to interest every other man of your acquaintance, particularly the men of your own church, in the coming convention, and get them to register immediately. In doing this do not overlook those who ordinarily take little interest in such things and who have never yet caught the spirit of service.

Third. See to it that it is made possible for your own pastor to attend the convention and make sure that no man who you think ought to attend the convention is prevented from doing so because of the expense. If you live in a convention city, perhaps you can arrange to entertain delegates who come from a distance.

Fourth. Co-operate with the Convention Committee in seeing that the convention is intelligently and attractively advertised for several weeks beforehand in the newspapers of the convention city, as well as in those of the surrounding towns. This is distinctly a layman's job. Let the laymen also arrange with their pastors to present the convention from the pulpit.

Fifth. Assist the committee in adequately financing the convention in advance. Let there be no unpaid debts after it is all over.

Sixth. Plan to bring back to all the people of your church and community as much as possible of the vision and inspiration which you have received from the convention. Let church or community delegations arrange for this in advance and at a regular church service or special meeting called for the purpose have each delegate give his own impressions of the convention.

Seventh. From the first moment that you become interested in your convention, pray. Pray for the various committees who have charge of the work of preparation. Pray for the men who are to bring the message, for the people who are to receive the message. Pray that the Holy Spirit may give his help and make his own gracious impression on every one of these. Let prayer underlie, permeate and accompany every effort you make for the promotion, not only of the convention in which you are particularly interested, but for the whole campaign.

Lastly, do all this in a spirit of love and loyalty to our common Lord and Master Jesus Christ, remembering that, as Bishop Henderson of the Methodist Episcopal Church has expressed it, "You owe to every man everything that Jesus Christ is to you."

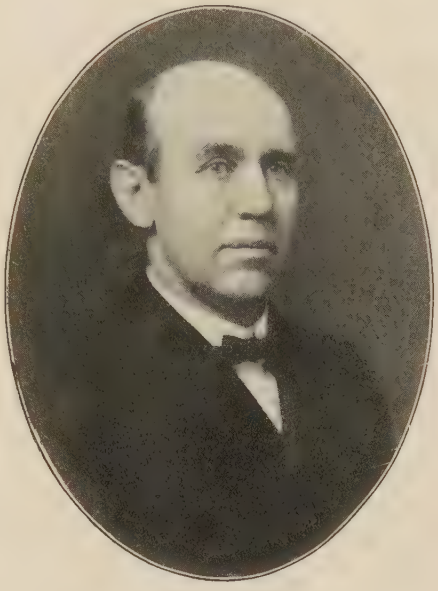
Perhaps you may be able to make the presentation of the appeal for funds to promote this work or the invitation to attend the convention an opportunity to present the claims of Jesus Christ to some man who has not yet accepted Him as Saviour. Do not miss such an opportunity. And remember that in promoting this undertaking you are having a share in the most worth-while work which comes to men, viz., helping God in the accomplishment of his great enterprise of redeeming a lost world.

What the Laymen's Missionary Movement, the various church boards and others are eagerly hoping for and expecting is that the work of Christ's Kingdom shall receive from this campaign a great stimulus and uplift the wide world around.

There is a Christian mass movement in Nigeria, West Africa, where the London Church Missionary Society is at work. In less than a year nearly 2,000 people threw away their idols in the Sobo country. The Niger Delta Church reports 6,513 members and 1,148 communicants, besides 3,784 inquirers.—*Lutheran Church Work.*

Music in the Conventions

ERNEST W. NAFTZGER



CORNELL M. KEELER

It is probable that more attention will be given to the music in the conventions of the National Missionary Campaign than has been usual in conventions organized especially for men. The power of song to prepare an audience for the message they are to receive has long been recognized, and it will be utilized in all the conventions. Two leaders who have sung the Gospel around the world have been engaged to lead the singing in the National Campaign, and will accompany the two teams of speakers who are to have charge of the convention programs in the Northern States through the entire campaign. One of these is E. W. Naftzger and the other C. M. Keeler.

Mr. Naftzger began singing in evangelistic campaigns in 1905, and in 1907 became associated with Dr. J. Wilbur Chapman as soloist. He sang in all the great simultaneous campaigns conducted by Dr. Chapman in American cities; these included Philadelphia, Boston, Chicago, and many other places. He made two trips around the world with Dr. Chapman's party. He has sung in all the English-speaking countries of the world excepting South Africa, and with Dr. Chapman has been in Great Britain four or five times.

Mr. C. M. Keeler has been identified with various forms of Christian work in many different parts of the United States for years. He took a most helpful part in the National Campaign of 1909-10. As a member of the International Association Quartette, Mr. Keeler has sung at many of the International Student Volunteer conventions, Young Men's Christian Association conventions, and other great gatherings. He took an active part in the Men and Religion Movement. The quartette, of which Mr. Keeler sings baritone, accompanied Mr. Fred B. Smith and Mr. Raymond Robbins around the world the year following the Men and Religion Campaign.

A special hymn book for use in the conventions has been compiled by the Laymen's Missionary Movement under the direction of Mr. Naftzger. About seventy of the great hymns of the church have been included in the book with the addition of solos or hymns adapted for solo singing, and Scripture readings. The book will be bound in paper covers and sell for ten cents.

Leaders of Convention Committees

Business Men as Convention Organizers

J. M. PERKINS, M.D.

In the political upheaval in Denver, Colorado, about four years ago, Dr. J. M. Perkins was appointed Health Commissioner. With the advent of the commission form of government for the city he was elected Commissioner of Social Welfare, and later, by the other commissioners, was chosen mayor of the city. He gave to Denver an administration entirely free from any suggestion of graft or incompetency. At the end of a two-year term he declined to again become a candidate for the commissionership and returned to his practise as physician and surgeon. Dr. Perkins is a graduate of the University of St. Louis and has lived in Denver continuously since 1890.

The Denver Convention Committee has congratulated itself on being able to secure Dr. Perkins as its chairman. He has always been closely associated with both the business and the spiritual interests of the Baptist churches of Denver, at the present time holding the office of deacon as well as trustee in his home church. During the Billy Sunday campaign in Denver Dr. Perkins, at that time mayor of the city, was one of the most active workers.

J. E. Creel

A layman who measures up somewhat in comparison with other laymen, and who gives a reasonable amount of time to Christian work, is a blessing to any church and any city. But a man who goes far beyond that, and who in the midst of a driving life of business is never too busy to give of his service and his life to any Christian cause, is so valuable to his community and to the world that his worth cannot be estimated.

Such a man the committee preparing for the Laymen's Convention to be held in Pueblo, October 24 to 27, has been fortunate enough to secure in the person of their chairman, Mr. J. E. Creel. The committee who chose the officers for the con-

J. E. CREEL

vention were told to select the outstanding layman of the city to be at the head of the executive force. With one accord they turned to Mr. Creel, of the Dean-Creel Furniture Company, as the man for that position.

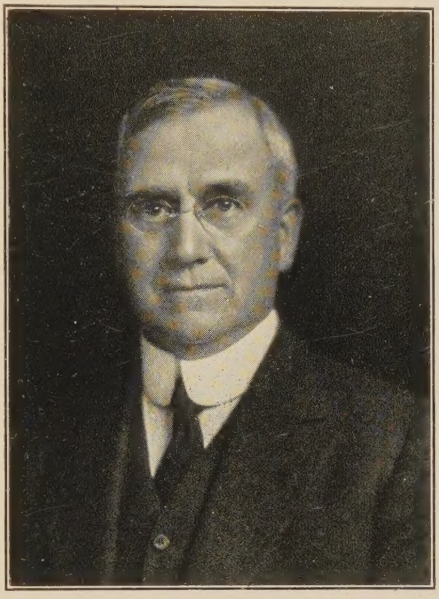
Mr. Creel has had wide business experience on a farm in Missouri before he took his college course at William Jewell, later in a bank in Missouri, and now for several years as an active member of the firm with which he is connected.

But great as is his worth in the business world, it is greater still in the religious world. For many years as deacon of the First Baptist Church of Pueblo, and until recently superintendent of her Sunday-school, he is always ready for any duty that his brethren may place upon him. In addition to this he is a far better preacher than many of the men who give all their time to the work of the ministry. If a pastor is away from his pulpit in almost any of the churches of the city, the church will consider itself fortunate if it can secure Mr. Creel to fill the vacancy. He is in great demand by churches in other parts of the State for addresses on special occasions.

FRANK E. FISHER

The chairman of the Detroit Convention Committee is Frank E. Fisher. For several years he has been interested in the manufacture of automobiles in a city which stands at the forefront of this industry. His business interests also include the manufacturing of chemicals and the developing of real estate. He is president of the Detroit Electric Welder Company.

Mr. Fisher is an elder in the Woodward Presbyterian Church of Detroit, of which Rev. W. H. Wray Boyle, D.D., is pastor. He is also associate superintendent of the Sunday-school of that church and president of the Wayne County (Michigan) Sabbath-School Association.



HARRY W. DUNLAP

Harry W. Dunlap, chairman of the Pittsburgh Convention Committee, is a merchant broker, doing a big business, but finds time to teach the Brotherhood Bible Class of Emory Methodist Episcopal Church, a class that numbers more than one thousand men, probably the largest Bible class in the State of Pennsylvania.

Mr. Dunlap has held practically every official position which the Methodist Episcopal Church offers to laymen. He is now president of the Laymen's Association of the Pittsburgh conference. Being a man who gives whole-hearted devotion to any cause which he espouses, he is devoting much time to the organization of the Pittsburgh convention, and under his direction there is every assurance of success.

The Campaign Button

For "Enlisted" Men, Members of Committees and Delegates

On the cover of this magazine is an enlarged facsimile of the National Missionary Campaign button. The actual diameter is seven-eighths of an inch. The colors are similar to those used on the poster. The background is blue and around the edge are the words "National Missionary Campaign, 1915-1916" in white letters. Between the figures of the years is a monogram of the initial letters of the Laymen's Missionary Movement, "L. M. M." Lines of gold set off the border of the button from the center, where appears a hemisphere in light blue, and over it a broad gold band with the word "Enlisted." Above and below the band, lettered on the hemisphere, are the words "for world service."

It is intended that the button shall be worn especially by "enlisted" men, members of committees and delegates to conventions, so there is much significance in the sentence "Enlisted—for World Service." The button is a handsome one, of coloring and design which make it distinctive without being conspicuous, and it will no doubt be generally worn by members of committees and delegates.

The campaign button will have great value in awakening interest and getting delegates. A committee-man who wears one will be sure to be asked what it is and this will open a way for an explanation of the purpose of the campaign and the convention. Registered men should by all means wear a button from the time they have paid the registration fee. Each delegate will thus become a registration committee.

In some cities the button will probably be used to admit delegates to the convention sessions. In other cities a badge or ribbon bearing the name and date of the convention will probably be provided for delegates. Where this is done the button may be used to fasten the badge to the coat.

The button will be sold at a wholesale price to convention committees, who are at liberty to give it away or to sell it. Single buttons may be obtained from the Laymen's Missionary Movement, 1 Madison Avenue, by mail postpaid, at two cents each.

Men's Missionary Congress of the Reformed Church in the United States

There are several thousands of men in the Reformed Church who within the past seven years have found a new joy in their church life. This is due in the main to two facts—the acceptance of a new and larger objective in their religious endeavor and the finding of a new and refreshing experience in Christian fellowship. These blessings have come to the church and its men in large measure as a result of the leadings of the Laymen's Missionary Movement. There are many men who count time from the great Harrisburg convention in 1909, Canton in 1911, or from some one of the smaller gatherings held in the various sections of the church. Into many a minister's heart has come a feeling of new strength because of the fresh interest in the church's work shown by the laymen of his congregation.

The new influence has gone through the channels of church organization and administration, it has changed the character of meetings of classes and synods and has given fresh hope and encouragement to the several boards. In these days of greatly increased offerings for benevolent causes, of large individual gifts, and of movements in which more than a hundred thousand dollars are contributed to a single cause within a few fortnights, it seems a long, long way back to the Harrisburg convention and the days before.

As the next step in the enlistment of all the men of the Reformed Church, the denominational Laymen's Missionary Movement will hold a great Men's Missionary Congress in Salem Reformed Church, Allentown, Pa., November 16-18, 1915. The number of delegates will be limited to 1,500, with as nearly equal representation from the whole church as possible, the aim being to have at least one delegate in attendance from every congregation.

The program is to be broad, constructive, practical and of vital interest. The speakers, who have been chosen because of their pre-eminent relation to the themes to be discussed, are the leaders of the Reformed Church and several who are outstanding in the Christian world, including Dr. John R. Mott, Dean Shailer Mathews, Dr. John Timothy Stone, and Dr. J. Campbell White.

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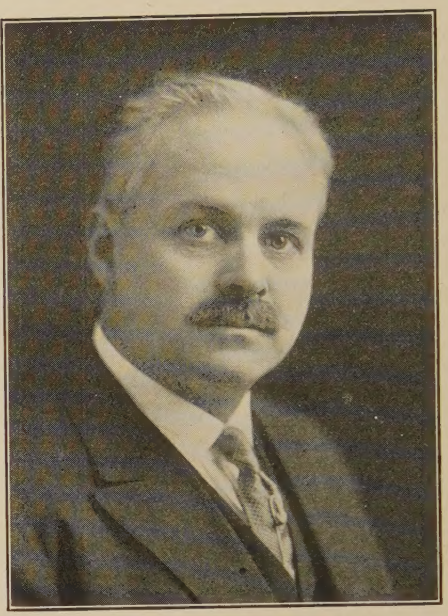

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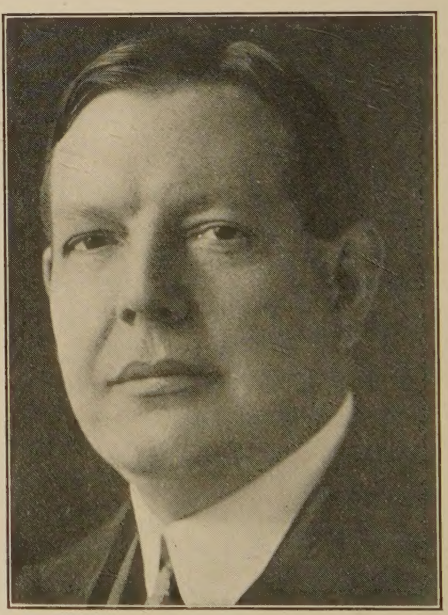

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Authors of New Pamphlets on the Every-Member Canvass (see page 85)